

U-524  
Verbum Diei:  
OR,  
A Word in Season.



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L O N D O N :

Printed for Robert Clavel, at the Peacock in St. Pauls  
Church-yard. 1 6 8 5.

[illegible]

SIR,

**T**Hough a different apprehension of the matter so hotly debated amongst the *Commons*, has begot a difference of judgment betwixt you and me, yet has it not wrought *such a distance of affection*, but that I can readily be reconciled, and return to perform such *Offices of kindness*, as an *old friendship* does require and suggest to me.

I told you assoon as I could discern it, that your own *credulity* had delivered you up to weak *Delusions*; that such as could be warpt in their *Principles*, and deny their Faith to the solemn *Declarations* of their pious *Princes*, 'twas but just God should suffer them to be impos'd upon, by the *Fraud* and *Artifice* of *Impostures*.

I well remember you ever magnified the *Priviledges* which this *Nation* has cause to boast of above her *Neighbours*; but withal, you began to prophesie that they were but *short lived*, and could not be long enjoyed.

During the Reign of that most excellent *Prince King Charles* the Second, you were of *opinion* they might be secure to us; but whenever his *Majesty* should expire, you thought those *Priviledges* must needs give up the *Ghost*, and be buried in the same *grave* with him: We should then be robb'd of this our *English Birth-right*, which would be utterly lost to our *Posterity*, if we did not presently provide to put them into the *security* of a *Commonwealth*.

B

By

By which *Discourses* (with the *Practices* which ensued in conformity to it) you might with a little *attention* have acquainted your self, that such as inform'd you of this *danger*, were the onely *Felons* who design'd to commit the *Robbery*.

But when men are mis-perswaded by the *cunning craftiness* of such as lay in wait to deceive, and begin to trust to an *arm of flesh* to relieve them against the troublesome *suggestions* of their own *fears and jealousies*, commonly they forsake all the *paths* of *Justice* and *Honour*, and thinks 'tis the safest way to follow the *conduct* of their own *imaginations*, that they may compass their *unwarrantable ends* and *purposes*.

In which case 'tis *observable*, God does often defeat their *expectation*, and encounter their *Success* with a *cross event*, to make them know, that the *world* is, and shall be govern'd by his *Providence*.

I shall ever do you this *right*, that you never justified the *Exclusion*; nor did I ever hear you heartily contradict it, if the *Bill* had passed, I doubt not, you would have looked upon it, as signed by the *Decree* of *Heaven*, and never have attempted to draw your *Sword* to rescind it. But now we see the change which your *Party* so much *dreaded* is come to pass, and what follows the *Succession* they so *earnestly* contended to *obstruct*?

I cannot persuade my self, your *Principles* have made your head so giddy, as to think that all things turn round upon this *Revolution*; Are you not sensible 'tis firm *English ground* you stand on? We have a *Parliament* summoned after the *old fashion*; and having the honour to be chosen a *Member* to serve your *Country* in this *Convention*, I hope you have no cause to think your self sent to a *French Academy*, I mean a new  
School



*School of Polity* to learn your duty to an *Arbitrary Government*, though you have often shaken your head at the apprehension of those hands into which the *Sovereign Power* was to descend by an *unquestionable Right*.

Yet you see by the *Authority* thereof, our *standing Laws* are still established, and these are the very *reasons* which we are allowed, as well as obliged, to take in the use of our *English Liberties*. Nor are our *Properties* laid waste, or made common by the *Prerogative* of the *Monarchy*; the same *Confines of Meum and Tuum* do still inform us what we may justly call our *own*.

For our *Religion*, I could never mistrust the *safety* of it, it being the onely *Religion* in *Christendom* that keeps up the *Honour* and *Prerogative* of *Princes* at the full *pitch* which the *Primitive Christianity* set it at.

If you look either into the *Consistory* of such as call themselves the *most pure reformed*, or into the *Conclave* of the *Church of Rome*, you will find the *Crowns* of *Princes* stuck with *Thorns*; but the *Church of England* has pluckt them out, and lined them with down and silken *ease*, that they may sit the more gentle upon the head of *Majesty*. See the short view P. 16, &c.

For the *Defender* of the *Faith* to impugn or oppress this *Religion*, were as if he should disband his own *Guards*, which are set up on purpose to defend his own *Crown* and *Dignity*.

In short, our *Lives* and *Fortunes*, *Laws* and *Liberties*, our *Property* and *Religion*, are as much our *Free-hold* now, as ever they were at any time amongst our *Ancestors*; and what can *Subjects* desire more, when a *King* expresses an equal *tenderness* for their *Priviledge* and his own *Prerogative*?

If you ask me how these things are secured to us, I must tell you, we have his *Majesties Royal Word* and *Gracious Declaration* for it, which are no less sacred & inviolable than a *Charter*, which nothing but our own *guilt* and *unworthiness* can forfeit ; this is seconded likewise by a *solemn Oath* at his late *Coronation* : and because a *three-fold Cord* is not easily broken, *He* has *religiously* appointed to meet his *People* in publick *Parliament* , to confirm their *Faith* in the *stedfast belief* of these his *Resolutions*.

Now great care must be taken what affections you carry to such *Meetings*. *Morosity* and *Sullenness* towards your *Prince* will not beget *Accord* and *Peace*, but *Mistrusts* and *Jealousies* : *Emulation* and *Wrath*, *Animosity* and *Peevishness* amongst *Subjects*, will not make up the *breach*, but make it *wider* ; such *Dispositions* therefore must be deposited and laid aside, at least left at the *Door*, and not enter the *House* with you.

I think you are also obliged to be *careful* that you start not the *old Hare*, which has been kept up so long for *design* and *exercise* ; I mean, those *Fears* and *Jealousies* which have been set on foot to evil *ends* and *purposes* ; if you hunt these up and down the *House* by your *Votes* and *Speeches*, and then send them abroad in *Prints* and *seditious Pamphlets* to raise a cry of the *Country*, you will be deceived in the *event* ; *People* will easily understand the *Game* you spring, and not be fool'd again into the old *humour* of following the *chase* with you, to open their *Gates* and *Fences* to let you into their *Freehold* and *Estates* , to their *damage* if not utter *ruine*.

If His *Majesties Word* be of any *weight* with you, *He* has prevented your very *Option*, and granted what ever you could reasonably either expect or wish before you had an *opportunity* to ask it.

Now

Now you are solemnly call'd to play your part, and all the eyes of the *Christian World*, which have taken notice of the several *Scenes*, which have been acted hitherto, are now open to observe how you will perform it.

*Forrein Nations* are no *Strangers* to our late *transactions*; and though you may be of opinion, our honour is not concerned in the *value* or *esteem* they have for us, yet something is to be done to keep up a fair *Interest*, upon the account of our *Commerce* with them; and whatever *Republicans* may think, God tells us, 'tis a *Renown* to be advanced to a *Kingdom*, and 'tis a *Curse* to be reputed the *Tail*, and not the *Head* amongst our *Neighbour-nations*, yet this is the *condition*, so many *Attempts* have been made, and so much *Treasure* wasted to reduce us to, and that we are preserved to the honour of our famous *Ancestors*, we are obliged to the *Grandeur* of that *Sovereign Majesty* for it, who rules over us.

Our *gratitude* therefore should here come in with a *Quid retribuam*? some suitable *Retribution* is to be thought of; let us no longer abet their practice who have encouraged the troubling of our *Waters* to raise Game for their own *fishing*; and have amused us with *Plots*, that they may take the better advantage to destroy the *Government*, or cramp the *Nerves* of it: Nor let us barter our *glass Beads* with the *Jewels* of the *Crown*, nor make the *Prerogative* to pay for a silly *Privilege*, which in fine will do us more mischief than advantage.

Our *Historian* does well observe, that King *Charles the First* never met with good *Success* in *Parliaments*: Were not his *Favours* returned with *Affronts*, his *Grace* with *Scorn*, and his *Indulgence* perverted and made a *Bridge* to his destruction?

Heylin.

Some

Some would be glad these *provocations* were forgotten; but after *Subjects* have taken Arms against their *Prince*, *Amnesty* is not looked upon as *their part*; the *Injurious* can neither forget nor pardon, yet if they be sensible of their *guilt*, and the *wrong* they have done their *Sovereign*, they will study to be thankful for their *indemnity*.

But our present *Prince* has been so far gracious as to prevent an *expiation*, so that our *duty* is not so much to atone as to *caress* him, and it ought to be done with all imaginable *instances* of *endearments*.

Our case cries aloud for *fructus dignos*, the *worthy* fruits of *Repentance*; and indeed 'tis of that nature, that 'tis scarce capable of works of *Supererogation*; for it surmounts them all in the *demerits* of it: Such *Subjects* therefore should shew themselves so sensible of the *unworthy* usage offer'd to their *Prince*, that their *acknowledgements* should be more than *verbal*, and (though not as a *penitential Commutation*, yet as a *pacifick Sacrifice*) should flow in with all possible *cheerfulness*, (like those *Oblations* devoted to the service of the *Tabernacle*.) till there was no room left in the *Exchequer* to receive them.

I may tell you also, that *Liberality* many times is our best *preservative* against *Oppression*; for a rich *Prince* can seldom be a great *Oppressor*. To oppress is *sordid* and *unmanly*, contrary to the *Grain* or *Genius* of a *Generous* and *Princely Disposition*; no *Tyrant* will put *Chains* or *Burthens* upon such as are forward in their *duty*; as the best way therefore to secure our *Liberty* is a free *Obedience*; so the best way to secure our *Properties* will be a full *Exchequer*.

We may remember the denial of *Ship-money* was a costly piece of *churlishness* to this Nation; all *parsimony* will

will be now unreasonable, here will be no *commerce* for the *Niggard*, but for the *brave* and *generous*, that the *world* may see you come not as *trading Strangers* to higggle at a *Mart*, but as kind *Relations* to offer at a *Wedding*, for we are now in expectation of a happy *Marriage* betwixt the *Prerogative* and *Priviledge*.

'Tis true, the Money of the *English Subject* is not to be taken away without their own consent, but that the *People* give their consent, is a *condescension* of our *Prince*, and an estimable *Priviledge*; for it enables us to make a *present* of our *Contributions*, though it does not exempt us from our *duty*, and it should give *life* and *vigour* to that *duty*, not be made a *shift* and *subterfuge* to avoid it; being intended not to gratifie our *Avarice*, but to exercise our *Generosity*, and secure us against *Arbitrary Impositions*.

And not to consent when there is *good reason* for it, is to act the part of *Lunatics*, and *Mad-men*, to whom the *Charity* of the *Law* appoints *Guardians*, to supply that *consent* for their own *good*, which their *foolish Obstinacy* deprives them of.

There is something due to *Cæsar* for our *protection*, and *Tribute* is paid him upon the account of his *Attendance* to his *Office*; and something may be due from us, which cannot ordinarily be taken from us without our *Consent*; and that *Consent* you are *intrusted* with.

If we look to *point of Equity*, who should bear the *Burthen* but they that *help* to *lay* it on? *Qui sentit commodum sentire debet & onus*; They that *reap* any *profit* by it, they ought to bear the *charge* of their own *Benefit*: And because the *wealth* of the *Body-politick* circulates like the *Bloud* in the *Body-natural*, and every *Member*, is first or last, more or less nourished by it; therefore all, in their *Degree* and *Order*, are obliged to assist,



assist, and continue that Circulation ; and if there be no *Divine Right* for it , 'tis a try'd Case under all Governments ; *Experience* tells us *Necessity* will make one.

In this *Convention*, *Religion* no doubt will be much of your *Discourse*, as it has been in others ; but I am afraid, instead of making *Religion* their *design*, there are many who have a *design* upon *Religion* ; I pray think not of another *Reformation*, till you have removed the scandal of the *first*.

They then took away much of the *Revenues* of the *Church*, and in many places, left no more to support the *Minister*, than a *Groom* or *Coachman* would despise ; *Ten pound* per annum was thought a large *Proportion* ; they could descend to *Twenty nobles* , *Five pound* , nay to *Forty Shillings* ; this brought down the reputation of such *Ministers* to the like *esteem*.

Hereupon, the *Office* has been bestowed upon an antiquated *Serving-man*, for want of a *Person* better qualified to accept of it, and sometimes *young Boys* have been permitted to *officiate* , who were no more fit for a *Degree* in the *Schools*, than for *holy Orders* in the *Church*.

If *Ignorance* be not the *Mother* of *Devotion*, *God* help those who are under such a *Ministry*, as can neither teach them to *confute Errour*, or *defend the Truth* ; being no more able to purchase a good *Book* than to *understand* or *read* ; for he knows not how or what to *study*, but to get *bread* to maintain *himself* and *Family*.

Nay sometimes, two or three of these *Curacies* are heaped upon such an unworthy *Person*, to make him up a *sorry maintenance* ; and having a *Circuit* of *six, eight, nay ten miles distance* to walk or ride , his *duty* is performed so *unseasonably*, with so much *precipitancy* and *disorder*,



*disorder, that 'tis a question whether it conduces more to the Scandal, than the Edification of the People? Was this a likely way to promote Gods Glory, or the honour of his Church, to propagate the Gospel, to serve the interest of Souls, or let Christ upon his Throne?*

But how came this to pass? *Some love the Revenues of the Church better than the Service of it. Some were so zealous for a Reformation, they were glad to embrace any thing that look'd like it, or came recommended to them under that Denomination. Others so abhorred both the Name and Thing, that they studied all the ways they could to deform it, and to strip the Church of her Revenues they thought the readiest way to effect it.*

And this was attended with a further mischief; for such Families as were rais'd by *Sacrilege*, will support themselves by *Sedition*, unless you can secure them against the danger of a *Papal Reassumption* of those *Estates* which accrued to them upon that account.

Hence also it is, that such of the *Clergie* as live comfortably upon the *just Revenues* of the Church, and are *Enemies to Sacrilege*, are cry'd down as *Popishly affected*, their *Doctrine slighted*, and their persons had in contempt.

*Some* indeed pay'd dear enough for such *Church-revenues*; for wanting the courage of *Naboth* to hazard their *Lives* rather than their *Vineyards*, they were content to take such *Church-revenues* in exchange for the *Lands* and *Mannors* of their *Ancestors*.

Such *Gentlemen*, having all the *right* that the *Law of Parliaments* can give them to what they hold of it, they will not part with their *Possession* without a *Compensation*, nor is it fit they should.

I think therefore, it should be the great care of such

an *Assembly*, to purchase in those *Impropriations* and lay them to the *Church*, and till this be done, every *Reformation* that is attempted, will like the rest, end in *Sacrilege*, and *Nonconformity*, to the further trouble and disturbance of this *Kingdom*.

The charge of such a worthy Purchaser, if it were made publick, would be inconsiderable, 'twould compare with the advantages that would ensue; and a small stock well managed, would by degrees, and in a short time, accomplish it; and were there a foundation laid for it, that would kindle hopes, encourage industry, and invite Benefactors to the work.

Good men had rather redeem their Countries from the guilt of *Schism* and *Sedition*, than to assist indigent Protestors in raking up the spoiles of *Sacrilege*, to gratifie their present Avarice with a certain (though future) Ruine; and the accursed thing should be rather sacrificed to *Divine Justice*, then heaped up for a further vengeance.

Such an Enterprize as this, would deserve the Title of a *Reformation*; for when a worthy provision is made for the encouragement of the *Ministry*, this is a clear demonstration that we have a real value for *Religion* and *Gods Service*, and that we take care for the interest of Souls by the propagation of the Gospel; and why may not the *Church* be allowed to enjoy such a *Jubilee* once in fifty years, after so great a cry for *Reformation*, and so many pretences to advance it?

Can a *Parliament* attempt any thing more honorable, than to support *Christs Church*, and take care that the Gates of *Hell* may not prevail against it, either by *Heresie* or *Schism*, by *Sacrilege* or *Profaneness*? And if every Member would make it his study to amend one, we should have no reason to despair of a good Constitution amongst them for this work. We

We find that a subtle, active, and unanimous *Juncto*, can form the *House* and set up a *Party* of their own *complexion*, and carry on what *design* they please, and this is chiefly accomplished by framing *Committees* of a temper suitable to their *project*. Did they not soon after the beginning of that long unhappy *Parliament*, (without any *President*) found a close *Committee* consisting of Eight *persons*, whereof no less than Seven were principal *Contrivers* of the ensuing *Rebellion*? See the short view of the late Troubles, p. 582.

If *unanimity* and *diligence* can make a *Faction* so prevalent in a bad *Cause*, why should not a *Loyal Party* be as successful in the *management* of a good one, if they exercise the same *Courage*, *Vigour* and *Activity*?

It will not be amiss here, to give you an account of some of their *Practices* to carry on their *work*; though some of them are so *unwarrantable*, that I cannot recommend them to your *imitation*; however, it may be very just, and a point of *prudence* in some cases, to pay off such *projectors of mischief* in their own coin; *Nec lex est justior ulla*; nor is there any *Law* more reasonable than to suffer them to *perish* by their own *Artifice*; and this *charity* there is in it, that it may possibly bring them to a sense of their *guilt*, and make them abhor the like *practices* for the future.

To give you some instances in this kind: Many good men complain of false *Musters* observable at *Elelections*. Some there are, whom the Law denies the *Right* of giving any *Suffrage*, who yet appear to raise the cry and make a *shew*, and enter their *Names* upon the *Rolls* to fill up the *number*; I am so far from commending this to your *practice*, that I would have such *persons* as use it, branded with the name of *Villain*, as a mark of greater *ignominy* than 'tis known by in this Nation.

Others there are, whom the Law allows a *Right* to elect *Members* for that service; but some of these will multiply themselves by an *equivocal Generation*, and make two or three *Freeholders* of one *single person*. But I would not have you follow their example; for he that cannot be contented with a *single Vote*, which the Law allows him, but contrives *unjustly* to make two of it, deserves to forfeit both.

Here we are to note, that all men are not to be admitted without exception; *Forreigners*, and such as the Law accounts *Villains*, (that is) no *Freeholders*, have neither *priviledge* to *Elect* or be *Elected*: And for the same reason, such as have forfeited their *Priviledge* are to be weighed in the same *scale*; for what a man has forfeited he has *lost*, and what he has *lost* he cannot plead the use of it thereafter to his *advantage*.

But besides the *manner* and *method* of *Elections*, there may be a *competition*, and several persons pretend to be *Elected*: In this case the *favour* of a *Committee* sways very much; for many times they consider not the *Gentlemans Right* who is returned, but how he stands *affected*, which has given a *nick name* for a *Title* to that *Committee*; and instead of the *Committee* of *Elections*, they do call it the *Committee* of *Affections*; for when they should weigh the *matter of fact* in an equal *Ballance*, they will put their *grains* of *allowance* into which *Scale* they please, and make any *Election* valid to serve the *interest* of their *Party*.

There was a *question* about the *Right* of *Election* at *New-Windsor*; one *Party* alleadg'd, that the *Right* lay in the *Mayor*, *Bailiffs*, and *Burgesses*, not exceeding the *number* of *Thirty*. The other *Party* pleaded; that the *Right* of *Election* lay in all the *Inhabitants*. The *competition* was betwixt Sir *John Ernle*, Mr. *Powney*, and Mr.

Mr. Winwood, and Mr. Starkey. Mr. Starkey was a great darling to the Party for the Good Old Cause, and being chosen one while by all the Inhabitants, to bring him into play, the Right of Elections was voted to be in all the Inhabitants; but at another time, Mr. Starkey having got the better interest in the Mayor and Burgesses to bring him into the House, the Title of the Inhabitants was denied, and the Right of electing voted to be in the Mayor and Burgesses; (vid. Journal of the House of Commons, p. 101.)

And here it is to be noted, that in this Debate the House interfered with the Votes of their Committee: Nay, the House can supply the want of an Election; for I have been informed, that when Sir Francis Withens was turn'd out, Sir William Waller was voted into his room without that formality.

When the judgement of Elections is left to the Members themselves, there is an opportunity for Clubs and Cabals, to make sides and Parties, and raise a Faction, wherefore the Commons themselves were not wont to decide the difference in such cases, but the Lords; and so Mr. Selden tells us in his Treatise of his Judicature of Parliaments, and I know no better remedy to prevent partiality.

What other practices have been used to corrupt and warp such Assemblies ought not to be forgotten; besides the posting up of Gentlemens Names who were not affected to their Party, and would not concur with them in their designs, what menaces have been used? what Tumults raised to fright them from their duty?

When the Bill of Attainder against the Earl of Strafford was debated, Fifty five of the Members were posted up for not assenting thereto, to make their Seats in the House



*House* as well unsafe as uneasy to them; and this was the meaning of their *Tumults*, *Threats*, and *Menaces*, whereof you may find a large account in the *short view* of our late *Troubles*, cap. 44. p. 583.

The usage of the Duke of *Richmond* was insolent beyond parallel; and Mr. *Gamul* (Burgess for the City of *Chester*) told him, that if he left not the *Town* speedily, he should be committed to the *Tower*, or knocked on the head by the *Souldiers*; and in pursuance of such *Threats*, were not *multitudes* brought down to the doors of the *House* by the instigation of Captain *Venn* then a *Member*? Did they not cry out for *Justice* and down with the *Bishops*? Did they not asperse divers of the *Peers* by name, for evil and rotten-hearted *Lords*? And instead of joyning with the *Lords* in a *Declaration* against such *Tumults*, did not Mr. *Pym* say in the *House*, *God forbid we should dishearten our Friends, who came to our assistance*? Did not Captain *Venn* declare, that the better part would be overpowered by the worse; when their own *Outrages* were so great, that nothing could check the torrent of them? And when his Majesty by a *legal Writ*, upon the *Statute* for suppressing of *Tumults*, settled a *Guard* at *Westminster*, was it not voted a breach of their *Priviledges*? Did they not threaten to bring down greater numbers to carry on the work; and did they not threaten to take the next remedy that came to hand? to that effect the Reader may satisfy himself more fully, if he please to peruse the *Book* and *Chapter* before-mentioned.

What *affronts* were put upon the worthiest *Members*, and what *insolence* committed to *ridicule* and *baffle* them, is too shameful to rehearse. I hope, Sir, you do not think that I can approve such *practices*; no, I rather wish that such *Artists* were proceeded against as *Seditious*



*tious and Disturbers of the publick Peace and Government.*

I must take notice of another practice to reform the Constitution of the House, and that is by purging out the peccant Members; and indeed, that Body-politick has as much need of such a Remedy many times as a Body-natural, provided the infested do not set up for themselves, and prescribe the Dose for the Sounder Members.

This has been the use and custom at all times as occasion serv'd; and whether it be not as requisite now as at any time is the question; and certainly there is no better way than to compare cases to decide it.

May 11, 1571. Mr. Long a Burgess for Westbury in Wiltshire, was expelled for giving 4 l. to be made a Member of Parliament. February 1580. Mr. Arthur Hall imprison'd, fin'd, and expell'd the House, for writing and publishing a scandalous Book. December, 1584. Dr. Parry disabled from being a Member, by being committed to the Tower for High Treason. Sir Robert Canne expelled the House, and sent to the Tower, for saying, it was no Popish Plot but a Presbyterian one, Octob. 28. 1680. April 26, 1642. Mr. Gervase Hollies (Burgess for Grymsby in Lincolnshire) expelled the House for his free Speech against the Scots Propositions, for the altering of our Church-Government. And in May 1642, when the Lord Digby's Speech against the Bill for the Earl of Strafford's Attainder, was voted to be burnt by the common Hangman, Mr. Taylor (Burgess for Windsor) was expelled for speaking his mind against the same. Also Serjeant Hyde 4, August 1641. voted to be expelled and committed to the Tower, for not publishing the Order of the House, as Recorder of Salisbury. And December 3, 1642. Sir Sidney Montague expelled the

the *House*, for refusing to take the *Protestation* to live and die with the Earl of *Essex*. Sir *Francis Withens*, Octob. 29, 1680. was expelled for promoting and presenting an *Address* of *Abhorrency* to petition his *Majesty* for the calling and sitting of *Parliaments*. And Sir *Robert Peyton* expelled for secret *Negotiations* with the *Duke of York*.

Upon such grounds and motives were those *Purges* given by those rigid *Physicians* of the *House of Commons*; and whether there are not *Diseases* reigning amongst us, much more destructive and deadly in their tendency and event, wise men may soon judge? I shall instance but in two; First, the *extirpation* of *Church-Government*. Secondly, the *Exclusion* of the *Duke of York* from his *Succession* to the *Crown*.

Are there not among us such as have declared themselves *Enemies* to the *Government*? I mean the *Government* as it stands *Established*: Men, I say, who at *Publick Meetings*, and in the face of their *Country*, have declared, that they hope to live to see the time when there will be no *Church-Government* left in *England*, but what should be in the hands of the *Justices of Peace*. Now I appeal to all the *Kingdoms*, nay to all the *Commonwealths* in *Christendom*, to give me a *President* to this purpose; I mean, where any one has been admitted to sit in their *Assembly* or *Great Council*, that ever made such a *Declaration*, to the *Prejudice* and *Dishonour* of the *Government*, unless he first gave *satisfaction* to it for his *misdemeanor*.

And have not the *Excluders* put themselves under the same predicament? For where the *Government* is *Hereditary*, such as are *Enemies* to the *Succession*, are certainly so far *Enemies* to the *Government*.

Sir

Sir William Jones tells us, (if he were the Author of *English Liberties*) the Law is both the Measure and the Bond of every Subjects Duty and Allegiance; each man having a fixed Fundamental Right born with him, as to Freedom of his Person, and Property in his Estate, which he cannot be deprived of, but either by his Consent or some Crime, for which the Law has imposed such a Penalty or Forfeiture. Does the Law take care for settling the Estates of all Subjects, and none at all for settling the Crown upon the Right Line and Heir in Reversion? Bracton tells us, *Lex facit Regem*, that the Law makes the King; that is, it declares his Right and Title; not create it, (which is Gods work) but recognize it. P. 2.

Now how came the Duke to deserve such usage, if *Magna Charta* be pleadable on his behalf, as 'tis on the behalf of other Subjects? Let the Excluders shew us by what Authority they exclude him; that they had not his own consent for it, is out of question: And what Crime had he committed to make him lose his Title to the Crown? His inclination to the Church of Rome, what e'er it was, could not make him forfeit it; for all the Persons who did Grant and Ratify this Charter, were of that Communion; so that his Exclusion, in short, is not consonant to *Magna Charta*, and certainly 'tis against the Law of God and Nature; and if it will not amount to Treason, yet doubtless it includes Perjury, because it stands Antipodes to our sworn Allegiance; therefore such person or persons as shall attempt to draw the House into so high a guilt, whether it be out of fraud or malice, certainly deserve to be dismembred.

What, shall we not exclude them from sitting in his Great Council, who would have excluded their Prince

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from

from inheriting his *Throne and Kingdom* : I think a *Loyal House of Commons* should not gratifie an *ill-affected Corporation*, by admitting their *Faction Members* to sit with them ; they deserve to lose their *Priviledge*, who make no better use of it, than to the *prejudice and dishonour* of him that *grants* it to them: And how will *wise men* interpret it in you, who can so *tamely* admit such *Persons* : They'l say you want either *Parts or Confidence* to *manage* such *altercations* with your *Prince* ; but you *consent* to them that do it, and take *pleasure* in them upon that *account*.

They would have *cut off* such a *Prince* of the *Bloud* from the *Royal Line* ; not as a *withered Branch*, but as one *rotten and pernicious*. The *Attempt* was gallant, though they failed in the *Success* ; they could not hinder his *Succeſſion* to the *Regency*, yet such *worthy men* may give him *check* in the *Exercise* of it : We will therefore *admit* them of his *Great Council*, that they may have a *fair opportunity* to do it ; whether such a *Practice* becomes such as profess themselves to be *Loyal Subjects* : and whether it be a *worthy Return* to their *bounden duty* after such an *execrable Rebellion*, and such a *horrid Regicide* as insued, the world will judge ?

When those *men* in the *Gospel* sent their *Committee of Safety* to their *Prince* to tell him *Nolumus hunc regnare*, was He pleased to send for them to *caress* them for their *Fidelity* : Was He pleased to *invite* them to his *Council* to advise with them about the *difficult Affairs* of his *Government* : We find no such matter, the *Throne of Grace* was then turned into a *Tribunal of Justice* ; and the *Sentence* was this, *Those mine enemies that would not that I should reign over them, bring them out and slay them before my face*.

Such as persevere in a *stubborn aversion* to their *Prince*,  
and

and die finally *impenitent* in their *Rebellion* to his Scepter, may at last meet with the *truth* and *justice* of that *Parable*; therefore if nothing else can do it, let *self-preservation* induce us to *reflect* upon our *condition*, and forthwith return heartily to our *Allegiance*, and that will put us presently under the *protection* of a *gracious Clemency*, and we shall be *safe* without *dispute*.

To return to the case of such as have been *expelled* the *House*, and the *motives* which were thought *sufficient* to provoke such *high severity*, when I *reflect* upon Sir *Francis Withens*, his *Office*, *Place*, and other *Circumstances*, I question whether he did in the least exceed his *bounden duty*, in *Penning* and *Presenting* that *Address*? For 'twas about the time, if I mistake not, when the *Raree Show* was exposed for *diversion* and *entertainment* of those who called themselves the *Godly Party*; and *Protestant-Flails* prepared and thought useful for their *design*: Sir *Francis Withens* was then in *Commission*, and was to give the *Charge*, and his *Duty* was to keep the *Peace*, and to provide for the *safety* of the *Kings Person*, *Crown*, and *Dignity*: what was alledg'd to justify their *severe proceedings*, seems to me to be to little *purpose*.

For grant it be the Subjects *Right* to present *Petitions* to his *Prince*, yet doubtless 'tis his *Liberty* to forbear it; and if it be his *right* to *petition*, yet doubtless 'tis not his *duty* to *petition* what *Wi. Wi.* shall dictate to him; and if one *Subject* differs in his *apprehension* and *sense* of things, 'tis no crime to let his *Prince* know it; and when *Petitions* are set on foot *tumultuously*, and when they are *insolent* and *troublesom*, and *reflect* upon any *Princes Wisdom* and *Justice*, and when they are such as a *subtile Sophister* may make use of to *evil ends*, and infer from thence, that it is no less the Subjects *Priviledge* than the *Kings Prerogative* to *summon Parliaments*,



ments, why may I not be allowed to justify my *Duty*, and make an *Address* to declare my abhorrence of those practices ?

For Sir Robert Peyton, his case indeed looks foul and black, and his expulsion out of the House was of the very same complexion; I shall give you the form of it, as well for the elegance of the *Style*, as the severity of the *Sentence* by which he was expelled.

You ( speaking to Sir R. P. ) are absolutely the basest of men, and have committed the greatest of Offences , for which you deserve to be obliterated from the knowledge of all ; being of a base timorous Spirit, you have endeavour'd to cast the Damnable Plot upon the innocentest of his Majesties Subjects, even those Friends that chose you to sit in this Honourable House : You have disgraced your Honour, your Family, and brought perpetual ignominy upon your self that can never be retrieved. You have forsaken God and the Country, and so, Satan being your director, you have imagin'd, contriv'd, and endeavour'd to bring Popery into this Kingdom by the vilest ways that the Devil and the Pope could assist you in; withal, you have been out of measure ungrateful, and fled from the Principles of all honest men, and have been a Devil from the beginning ; and to bring your Diabolical purposes to pass, you have consulted with the Devil Gadbury , and hug'd the Witch Cellier, and have been a true Hypocrite, and have plaid a Prize with Religion for advantage. But why should I say Religion ? when you never had any, but was ever a profuse, ranting Hero ; having nothing now left but the shape of a man; whereby you are become nauseous to this House, and therefore they now spew you out.

Now the question is, what this Gentleman had done to deserve so foul a Character ? it imports a guilt doubtless of as deep a dye as the Spanish-Invasion or the Powder-



*der-treason*, or some *Popish-Plot* that does outweigh them, if we could tell when and how to make it *evident*. The design was to turn the *Popish-Plot* upon the *Kings* most innocent and *Loyal Subjects*; this was pretended by the *jealous Party*; but might there not be more *Plots* than one? No doubt there were some *hot-heads*, who were ready enough to be *Factors* for the *Roman Interest*; they might have a *longing desire*; and presume wit enough to project an *alteration of Religion*, though for my part, I profess I never saw solidity of *Judgment* sufficient to carry on such a *Design* beyond the *ruine* of the *Projectors*.

We need not lay such *Forrein Brats* at their doors, who have enough of their own *breed*: The *Papists* never set a *Plot* on foot since the *Reformation*, but the *Phanatick Party* could graft one of their own upon't; and if we consult the *History* of the *Fifth of November* and *Eighty Eight*, we shall find the *Observation* ready made to our hands.

A *Plot* certainly there was to cut off the *Royal Line*, to destroy the *King* and *Duke*; and there was a *Debate* when and where it should be *executed*; whether against *Bedford-wall*, or at the *Bull-feast*; and at last it was *concluded*, that the *Rye-house* would be most convenient upon their return from *Newmarket*; but it pleased God a *providential Fire* there broke the *time* and *measures* of those *Conspirators*, and kindled in some such a *light of Conviction*, as melted them into a *due remorse*, with an *humble Confession* of the whole *Design*. If such men can be called *Innocent*, they must be made so either by an *Ignoramus-Jury*, or their *flight from Justice*, or their *deserved Sufferings*; and this is the *Evidence* we have for the *superfætation* of that *Phanatick Plot* amongst us.

Now I pray resolve me this question: If Sir Robert

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*Canne* was expell'd the *House* for saying there was no *Popish Plot* but a *Presbyterian* one, why should not he be expell'd who says there is no *Phanatick* one? which is implied in that *Charge* of turning the *Popish Plot* upon the *Presbyterians*?

For the terms of *Witch* and *Devil*, whether 'twas *Meal-tub-language*, I know not; but I am sure he was not *meal-mouth'd* that utter'd it: for, for any thing that appears to the contrary, *Sir Robert's secret Negotiating* with the *Duke* might be to no other intent and purpose, than to secure his *Royal Highnesses Interest* from the *Attempts* that were made against it, and how he might recover the *good opinion* of the *House of Commons*, and regain the *protection* of their *good Graces*.

But what was their meaning to *unman* *Sir Robert*, and *bedevil* him as they have done in that *Sentence*? If he were such a *profligate Wretch* as he is there branded for, certainly he was the unfittest person in the world to be employed in a *business of Religion*; if such a person be a fit *Advocate* for the *Church of Rome*, then *Dugdale* and *Dangerfield* may pass into the *Catalogue* of *Good Reformers*.

But upon these pretences *Sir Robert Peyton* was spew'd out of the *House*, as their expression is. *Sir*, I hope that *Chicken-stomach* will not now turn *Ostrich*; if it could not then retain *Luke-warm Water*, I hope it will not now digest *Iron*: My meaning is, if *Sir Robert Peyton* was then ejected as a *nauseous Excrement*, I hope they will not now vote them to be a *wholesom* and *nutritive Diet*, who would have put the *Body-politick* into more dangerous *Paroxysms* and *Convulsions* by excluding the *right Heir* of the *Crown*.

In short, when we consider the whole matter, and the *motions* or *grounds* upon which the *House of Commons* have

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have received so many *Purgations*, I shall, as a *private*, and not *infallible person*, freely tell you my *opinion*; that to admit such *steepe Excluders* to sit with you, unless they do retract that *misdemeanour*, and protest against it for the future, it will argue too *shameless a Partiality*, and too *undutiful* and gross a neglect of His Majesties just *Rights and Dignity*, for a *Convention* of that *Antiquity* and *Honour* to be guilty of.

But this, you'll say, may touch the *Copy-hold* of some great *Patriots*, who have stood in the gap as the *Champions* of the Peoples *Rights and Liberties*; but before I return my Answer unto this *Exception*, I must tell you, I my self was sometimes *miss'd* by *inadvertency*, which I think fit therefore presently to insert for your *caution*, that I may'nt forget it.


An *Ordinance* of one or of both *Houses* is generally stamp'd with the *Character* of *Parliament*, and wears that *Title* which does not belong to it; for nothing should be attributed to a *Parliament*, but what is done *calmly* and *soberly* by both *Houses* in conjunction with the *King* as their *Head*, and established by his *Autority*.

A *Parliament* in this *sence* is *uncontroulable*, (and in this *sence* only) because there is no higher *course* or *person* to appeal unto for *Redress*; but yet such a *Parliament* is not *infallible*, it may err, and the *mistakes* thereof may be corrected by another that succeeds it; for an *after-Parliament* may examine such *matters of fact* as past in the like *Convention* that did precede it; and if there be *reason* for it, try and *censure* the carriage of such as had the *chief hand* in the *management* of them; (thus was the carriage of *Cromwel, Ireton, &c.* review'd after their death, and *Judgment* past thereupon) otherwise in some cases the *Government* should be without a *remedy*; and the greatest *Criminals* possibly go unpunisht; which is very *unpolitick* and *absurd*, therefore not to be allow'd in *Bodies-politick*. I

I shall add for your further caution, that the multitude of *Conspirators*, or the number of the *Club*, does not *lessen*, but *aggravate* the *Crime*, not remove their *Guilt*, though for reason of *State* it may accidentally promote the remission of their *punishment*.

But among the number of your *Patriots*, I presume there were more *misled* than *Leaders*; for by *Patriots*, I suppose you mean such as call themselves the *well-affected*, and the *Godly-party*; a sort of men *zealous* and *fierce* in their way, that would run down all before them; these the *vulgar Faction* think have all the *power*, and therefore they usurp the name of *Parliament*, to justify their audacious *violence*; if these be the *men* you would *acquitt*, I could tell you of a *Combination*, and *Pack* of them, who, besides an *Ocean* of *blood* spilt by their *Rage* and *Fury*, have put the *Kingdom* to more *expence* of *Treasure*, by a *groundless* and *obstinate Rebellion*, than all the *Kings* of *England* since the *Nation* became a *Monarchy*.

Who call'd for the *contribution* of our *Plate*, not sparing the *Servants Lones* of *Bodkins* and *Thimbles*? Who call'd for the *fifth* and *twentieth* part of our *Estates*, and *monthly Taxes*? Who exacted the *Excise* and *Hearth-money*? Whence came *Sequestrations*, *Decimations*, *Compositions* at *Goldsmiths-hall*? Who spent *Church-lands*, and the *Kings Revenue*? Who brought in the necessity of keeping up a *chargeable standing Guard*, to secure the *Kings Person*, *Crown*, and *Dignity*? Such as remember the *Revolutions* of the last 40 years, must lay all these at the door of those *godly Patriots*; and such as will not see the *truth* of such a *matter of fact*, I shall leave them to the *mercy* of the *Faction*, and the *folly* of their own *Delusions*, and conclude your *trouble* and my own with this request,

----- Si quid novisti rectius istis,   
Candidus imperti, si non, his utere mecum.

F I N I S.

